

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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DIALOGUE IN A MAIL COACH.

Calvinist. (Addressing himself to an Arminian sitting opposite to him, while passing through the town of L.) That is a very pretty church. To what denomination does it belong?

Arminian. It is the *devil's church*, where the licentious doctrine of Universalism is taught; and it pains my heart when I reflect how many of even the most respectable part of community it is leading down to *hell*.

C. Is it possible? I can hardly believe you! Ten years since I was well acquainted in this town; and I can safely say, there were not three men in town who professed to believe in that *dreadful* doctrine; while there were more than one hundred members in good standing in the Baptist church and nearly as many in the Presbyterian, besides a great number of Methodists, &c.

A. Strange as it may appear, it is a fact, for I am well acquainted in this vicinity, and have been witness to the rapid progress of this *dangerous sentiment*. And what renders it still more painful to my feelings, its ranks are supplied by some of the best members from the other churches, which are rapidly declining.

C. I am truly sorry to hear it; but as I have observed much the same state of things in other places, I presume it is true. Universalism is gaining ground very fast; and, really, it is time that its progress should be checked. Can there not be some plan contrived to put down this *alarming heresy*!

A. Not as long as the doctrine of election and reprobation is taught. A person who feels disposed candidly to inquire, what is truth? takes up your *confession of faith* and reads thus: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished." He then turns to his Bible and reads thus: "Look unto me, all ye ends of the earth, and be ye saved." "Come unto me all ye that are weary and heavy laden," &c. He then asks himself the question: Is it possible that a God of love would thus decree, before their existence, a part of the human family to ceaseless torments; and then, as if in mockery of their awful doom, offer them life and salvation? Impossible! says the inquirer.--- Such a character would disgrace even the dark

abodes of fiendish demons. He turns from such a picture of the character of God with disgust—he can see no beauty, no impartial love, no consistency in such a doctrine. He rejects it, and flies to the opposite extreme. He now views the character of God as all love, and forgets that justice is connected with it; he forgets that although a way is provided whereby *all may* be saved if they will; although salvation is freely offered to all, and God wills that all should accept of it; still there are some, who, in despite of the pleadings and intercessions of a bleeding Saviour, regardless of the provision which their heavenly Father has so bountifully made, will reject the offers of free grace, set at nought the will of the Most High, and thereby incur the eternal wrath of incensed Omnipotence—

C. But stop, my friend, not quite so fast. I trust I can as clearly perceive the beam in your eye, as you can the mote in mine. You assert that the inconsistency of my creed is the means of making Universalists. I deny the charge. It is *your system*, not mine, that leads to this damnable *heresy*. You assert that it is God's will that all should accept the offers of salvation, and that an abundant provision is made for all. The inquirer, knowing this to be your sentiment, asks himself the question, Is it reasonable that God, who made, governs, and sustains all things, should be frustrated in any of his designs? He refers to the Bible, and there reads that God doeth his will in the armies of heaven, and among the inhabitants of the earth, and will do all his pleasure. The idea that God has designed to accomplish an object, and will eventually fail, in consequence of being opposed by the will of man, he perceives at once, would rob God of the power of governing the beings he had created. I do not wonder that the inquirer placed in this situation embraces Universalism. Therefore, if you wish to put a stop to the progress of error, you must first stop teaching that which directly leads to it. For be assured, that so long as you teach that God wills the salvation of all men, and that Christ gave himself a ransom for all men, just so long will Universalism be the legitimate fruits of your teaching.

A. Sir, I am as anxious to put down Universalism as yourself or any other person, but have yet to learn that, in order to accomplish so desirable an object, it is necessary to renounce the very basis of my faith, and that, too, which is established by many of the plainest passages of Holy Writ. I will quote one or two, which I think sufficient to settle this point at once. "For we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." Again: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth, for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." Now, Sir, in the face of all these declarations, how can any Christian soul suppose

that God ever unconditionally and eternally reprobated any man. Those who can thus believe, one would suppose, can have but little acquaintance with the nature of God, or the bowels of Christ. For these passages prove that God created all, that Christ gave himself a ransom for all that God had made, consequently for every human soul. God has thus made a revelation of his kindness to all; has provided a Mediator for all, who has given himself a ransom for all. As surely, then, as God has created all men, so surely has Jesus Christ died for all men. I trust you will no longer try to maintain that a doctrine so clearly proved will lead to error; and as the establishment of the truth of my doctrine proves yours false, I hope you are now convinced that I was correct in asserting that your inconsistent creed is a direct cause of the existence of error.

C. Vain hope, Sir. I presume you think your system supported by divine testimony. I will show you your mistake. The word *all*, in the passage you quote, does not mean every human soul, as you suppose. It is used in a limited sense, and applies to the elect only. In proof of my position I will quote Ephesians i, 11.—"In whom (Christ) we have obtained an inheritance, being *predestinated* according to the purpose of him who *worketh all things after the counsel of his own will*." Furthermore, the Scriptures inform us that Christ "shall see of the travail of his soul and be satisfied." Which never can take place until all for whom Christ died, all that the Father hath given him, shall be brought it; and as we both agree that every human soul will not finally be saved, you must either admit my system correct or deny the truth of the passages I have quoted; for the language in which they are used will admit of no doubts as to their positive meaning. I now propose that you admit the truth of my system, or else submit the question to the decision of our fellow-passenger (who had silently, but attentively, listened to their conversation.)

A. As to admitting your system, I cannot; but have no objections to hear the gentleman's opinion.

Stranger. The question which you have thought proper to submit to me appears to be this—Which of your systems has the greatest tendency to lead to the doctrine of universal salvation? the discussion of which has been to me somewhat interesting. As you both appear to be desirous of contriving a plan which will check the progress of error, I will merely rehearse the testimony which each has produced in favor of his system, without paying any attention to the assertions of either party; and thereby endeavor to establish a system of truth, which is the only effectual weapon against error. The first scriptural testimony is advanced by Mr. A. "Look unto me all ye ends of the earth and be ye saved"—"Come unto me all ye that are weary laden," &c., and is very adroitly applied to prove that salvation is freely offered to all men. Mr. C. then produces testimony to prove that God will ac-

accomplish all his purposes. That he "doeth his will in the armies of heaven and among the inhabitants of the earth, and will do all his pleasure." Mr. A.'s next testimony is this: "For we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man"—also—"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time"; by which he clearly proves that God wills the salvation of all men, and that Christ gave himself a ransom for all men. Mr. C., in further confirmation of his position first taken, that God has the power, and certainly will accomplish all his designs, quotes two more passages, viz: "In whom (Christ) we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will"—For he (Christ) shall see of the travail of his soul and be satisfied." Thus you have unitedly proved to be true, the very doctrine which you are trying to contrive a plan to put down. You, Mr. C., have asserted and proved that whatever God wills, will certainly be accomplished. Mr. A. has abundantly proved that God wills the salvation of all men. You have proved that all for whom Christ died will certainly be saved. Mr. A. has proved full as clearly that Christ died for all. And now, gentlemen, were you as anxious to learn *what is truth*, as you are to contrive a plan to put down the doctrine that God is good unto all, and his tender mercies over all his works, you might, "by divesting yourselves of the prejudices of education," easily perceive the want of consistency in each of your creeds. Should you, Mr. C., renounce that part of your creed which is utterly destitute of proof, (except by the tradition of men,) the reprobation of some, &c., and adopt in its stead that part of Mr. A.'s which he has so incontrovertibly proved, (that God wills the salvation of all,) you would then have a perfect, scriptural, and consistent rule of faith. On the other hand, should Mr. A. renounce that part of his creed which denies that God has power to carry into effect what he really desires, (equally as destitute of proof as your notion of reprobation,) you could then rejoice together in the glorious assurance that *God is the Saviour of all men*. All the plans which the wisdom of man could devise have already been put into requisition to put down this heart-cheering doctrine. But the divisions which they have caused in your own ranks, the numerous cases of insanity and suicide with which they have been attended, and the rapid progress of the very doctrine they were intended to put down, I should think were sufficient to convince you that the wisdom of this world is foolishness with God.

Perhaps you think I am quite too plain, if not too severe for a stranger; but be assured, I entertain none but the most friendly feelings toward you. I perceive you are believers in a doctrine which is at war with the best feelings and most holy desires of your hearts. (I mean the doctrine of endless misery). I know how to pity you; for I have been in the same unhappy situation. And could I be the humble instrument, in the hands of God, of plainly pointing out to you some of the inconsistencies of your belief, and directing your minds to a faith more rational in itself, more honorable to the character of God, and better adapted to the wants of finite man, I should be extremely happy. Such is the doctrine which you have in my hearing represented as *dangerous and licentious*. But I have felt its happy influence; I know the effect it has had on my heart; there is nothing so well calculated to purify the affections, and raise the soul in humble adoration to the Father of

the spirits of all flesh, as a firm and unwavering faith in the final reconciliation of all men. Its very nature and essence is love. And I can truly say, the peace and serenity of mind attending it, have abundantly repaid me for the frowns and persecution I have received from its opposers. Believe me, my friends, it is a faith which I would not exchange for all the honors of a king, or all the wealth of the Indies.

The Calvinist and Arminian having now arrived at their place of destination, bade adieu to the stranger and alighted from the coach.—*Magazine and Advocate*.

SCRIPTURAL KNOWLEDGE.

Until we can promote the love of scriptural knowledge amongst many professing christians who are found opposed to the glorious doctrines of grace revealed in the Bible, we may not hope that such people will be converted to the truth. Universalists, more than any other class of people, go for the Bible—the whole Bible. To alter one word only in the quotation from Chillingworth, we say, "The Bible—the Bible only, is the religion of Universalists." True, Universalists have a great and sincere respect for reason; but reason they hold in subordination to the Scriptures. In other words, they do not believe the Bible is *opposed* to reason, though they do believe the revelations of the Gospel are *above* reason; truths which unassisted reason could never demonstrate.

Now we think this is the correct and only safe view of the subject, and that it ought to prevail amongst all professing christians. If the Bible is true, it is sufficient; and let us go by it. If it is false, let us reject it altogether. If reason alone be sufficient as a rule of life, and as furnishing all the grounds of hope for the future, which the wants of men on earth confessedly need, then there was no necessity for any other revelation. But if we admit, what all the ancient philosophers were constrained to acknowledge, that the world is in need of a light above that of Nature, and all allow that the Bible contains a revelation of that light; let us not place this in *subserviency* to reason, but rather exalt it as the guide and director of sound philosophy.

We are led to these remarks by noticing almost every day, the propensity, perhaps it is a growing one, which has not yet been sufficiently checked, among certain religionists to set their reason at work at *conjecture* what system of religion ought to be true for the good of society; and having come to their own conclusions upon the subject, they go to the Bible, if they go there at all, with the intent of finding something which may be strained to favor those conjectures. We do feel very desirous that this error, this presumptuous error, this mal-practice, should be corrected. It operates more than any other cause not only against Universalism as a particular truth, but also against the authority and the general doctrines of the Scriptures themselves. "Oh," says such a reasoner, "it will never do to have Universalism believed and propagated." Why? because it is *not* a doctrine of the Scriptures? This, for the time being, will not be gainsayed by those wise reasoners—of the Scriptures they know next to nothing; but "the doctrine is a dangerous one—it will do immense harm—not to us, because we do not stand in need of fear to keep us in the path of moral duty—but it will greatly relax the restraints upon other men, men not so good as ourselves." Let this doctrine prevail, and all the foundations of social order and of morality would be broken up." Thus, with a miserable understanding of the subject, ignorant of what Universalism is, and ignorant of the true principle which binds society together and can alone reform the vicious, they come to the conclusion that Universalism *ought not* and *must not* be true; and thence set themselves up as proud and invincible opponents of the system. The

question, "*What says the Scripture?*" never seems to have occurred to them. The Bible they appear to hold in subordination to their own reason; its truths must be made to do homage before their philosophical conjectures.

Now reason alone is not a safe guide. Indeed, few can tell *what reason is*. The reason of an Asiatic teaches a different system from what the reason of a European would approve. The reason of a Mahometan is quite different, if we may believe both, from the reason of a Christian. It is true, as Pope has well expressed it; "All—all alike find reason on their side."

Whether the men to whom we have alluded have a right *exclusively* to claim, that reason is on *their* side, may, to say the least, be very questionable. Their reason tells them, Universalism is pernicious and therefore must be false. Our reason teaches us that Universalism is salutary. We go to the Bible for light, and there find it true. It should be known that there are, and that there is room for, quite different opinions as to the moral tendency of Universalism. And we are no more disposed to yield up the dictates of our reason, than they are to surrender theirs. The truth is, we must both go to the Bible as the last, and only sufficient resort. "*To the law, and to the testimony.*" Does this disprove Universalism? If it does, we will no longer contend about its moral tendency. If it does not, if the Bible proves the doctrine of Universal salvation to be true, as our opponents would find it does, if they would leave their reasonable conjectures and abide that test,—then we have a right to assert its sanctifying and purifying moral influence. It is the influence of divine love, of universal and impartial love, and let any one show, who can, that this influence is a pernicious one.

The opposition to our sentiments, we are persuaded, comes more from those who know little and perhaps care no more about the Bible, than they do the sage conclusion which their reason, as they pretend to think, teaches them what it is *best to have true*. As long as this state of things continues, the knowledge of the Scriptures will be but little cultivated or prized. For this is regarded as in subserviency to their previously formed notions. Indeed, we have noticed it thousands of times, ask one of those objectors *what saith the Scriptures?* and they either show their gross ignorance of the Bible, or they turn away from such a question in scorn, as if it was an impertinent inquiry, designed to lead them into controversy—a very unfashionable predicament for such fashionable christians to be involved in, and which is resented as an affront accordingly.

We think above all things, in religious matters, a supreme regard to the Scriptures is desirable and ought to be encouraged. When a man cannot support his system, nor oppose ours by the Scriptures, we set him down at once as a christian whose opinions are entitled to a meagre respect and deference.

Let no one think by these remarks that we would undervalue reason, or slight its obvious maxims. Universalists have as high, real respect for reason as any other persons; so high, indeed, that we have sometimes been charged with tarrying at the half-way house to infidelity. This statement is not true. We are christians. There is nothing, we hold, which is *unreasonable* in the scriptures: though its blessed truths relating to immortality and eternal salvation are above reason. Reason approves what the Bible teaches; but reason is not the original teacher. Edward Palmer thinks Universalism is false, because, as he has gravely judged the matter it *ought not* to be true, seeing he has concluded it has a bad moral influence. He knows nothing about the nature of moral influences, and as little, we think, of the teachings of heavenly wisdom as revealed in the Bible. Whenever any of our friends find Universalism opposed and

denounced as false on the ground, as the objectors would have it, of its having naturally a demoralizing tendency; we advise them to force them; if possible, immediately to the Scriptures, and get them to make the appeal "to the law, and to the testimony." They will find them pitifully deficient here. They will writhe and turn, and exhibit symptoms of uneasiness enough to move the pity of bystanders.—*Maine Christ. Intelligencer.*

BR. ROGER'S TOUR....No. III.

When at Pittsburg, I was called on by the captain of a steamboat, belonging to St. Louis, who informed me that his uncle is a Universalist preacher, and that there are several Universalist churches in the vicinity of that city. I suspected some mistake in this information, and accordingly found, on farther discourse with him, that those *Universalists* are the identical people, whom, in Pennsylvania, we call *Tunkers!* but he did not even know them by that name. They call themselves Universalists, he said, and are so called by others. I do not mistake as to their identity, as their mode of baptism, their wearing beards, and washing each other's feet, sufficiently mark them as our old friends, the Tunkers, and I rejoiced that the ultimate salvation of all men is a prominent tenet with this amiable people in the far West.

A Lutheran minister in Ohio answered my application for the use of his church as follows: "*I myself have no kind of objection to your doctrine, neither have the more intelligent members of my congregation—but by granting your request we should incur the displeasure of the more ignorant and bigoted.*" From his very respectable appearance and character, I could not doubt his sincerity. "Can you not discern the signs of the times?"

ZANESVILLE, OHIO, is pleasantly situated on the Muskingum river, sixty miles above its confluence; it is a place of pretty brisk business, and contains six thousand inhabitants. Owing, I suppose, to the mere circumstance of my being from afar off, my meetings here were much larger than any previously held in the place, by able and worthier brethren. I preached six successive evenings, beginning without a solitary female hearer, and ending with eighty or ninety; the male part of the audience also increasing with each lecture, till the house was entirely too small for our purpose, and I certainly never addressed an audience which listened with more silent and respectful interest. As might be expected, bigotry did not rest easy under this state of things; handbills were posted on the market house and corners of the streets, warning the good citizens against the *deceiver*, and kindly calling on them to "drive him out of the town as they did at Pittsburg," &c. I think now that I can recommend Zanesville to the attention of our travelling preachers in Ohio, as a promising field for Gospel culture.

MCCONNELSVILLE is the seat of justice for Morgan county, twenty-six miles from Zanesville, on the same river. Here is a goodly number of very worthy friends—they have recently engaged Br. Wadsworth's services one-fourth of the time. I found his lady at Esq. Gage's, who is a native of the vicinity of Utica, where his father still lives. I felt the more at home with him, from having been at the house of his brother in New-Berlin village, N. Y. I delivered three discourses here to excellent and increasing congregations.

WATERTOWN. A worthy society of Universalists has sprung up at this place, in the midst of a community originally Presbyterians; they have lately completed a neat and very tasteful house of worship. I gave them one discourse, and the promise of another on my return.

MARIETTA, seat of justice for Washington county, at the junction of the Ohio and Muskingum rivers—and for pleasantness of situation,

general cleanliness, and the elegance of its buildings, unsurpassed by any place I have ever seen. It scarcely contains a building of mean appearance—its population is about fifteen hundred. The town is built on a section of land called *ministerial*—because allotted by Congress to the support of the Christian ministry—the annual income from the lease of which, is divided among the different religious societies, according to their respective list of members; the Universalists draw more of this, by twenty or thirty dollars, than any other society in the place.—For some time their quota was withheld from them on the plea, that they, having no minister, could not apply the money to the purposes intended in the grant; but they obtained their claim by a suit at law, and have ever since applied it to the best of purposes—the formation of a library, which, amounting now to some six hundred volumes, yields an annual amount far exceeding their quota from the ministerial fund. They have engaged Br. Wadsworth's services for half the time. I delivered them five discourses to excellent congregations, and was kindly and liberally treated.

BELFRE. Here also Br. Wadsworth preaches a fourth of his time; it is fifteen miles below Marietta, on the Ohio river. They are good brethren, and zealous, and sincere; they are about to build a meeting-house this summer, after the model of the neat and handsome one at Watertown. Br. Wadsworth is bent on usefulness, and will, I think, do them good for they will be co-workers with him.

Immediately opposite this place is Blannerhasset's island, rendered so famous by the eloquence of Wirt, in the trial of Aaron Burr for conspiracy. It, of course, is an object of much interest to travellers up and down the river.

Sinners love the doctrine of universal salvation—*saints* are opposed to it. Example. On my passage down the river to Wheeling, Va., I took a parcel of Universalist sermons out of my trunk and offered them to the gentlemen in the cabin for their perusal. Do you wish one, Sir? said I, to a person who had been grinning for some hours over a volume of coarse songs and conundrums. "No, Sir," was his reply, while he screwed up his visage to a saintly degree of sourness, "I look on them, Sir, as *blasphemous productions.*" I then offered one to another person, a foreigner, who rejected it with the most discourteous contempt, observing, that in every thing else he had found something to *approve* as well as condemn, "but in Universalism, by G-d, there is *nothing* to approve: Tom Paine's *Age of Reason* is *pure Christianity*, compared with such cursed trash!" Of course I wasted no breath in remonstrance with this mild and pious gentleman. It is clear he was a *saint*, for none but such are opposed to Universalism!

I have now been in Ohio twenty-three days, during which I have travelled eighty miles by stage, seventy on horseback, three hundred by steamboat, and I have preached twenty-five sermons, besides a funeral discourse. In whatever city or large town I visit, I hold a protracted meeting; thus fighting error with its own weapons. I am so accustomed to being opposed or questioned in my public meetings, that the circumstance does not move a hair of my head, in surprise or excitement. And Oh, the prospect! the prospect! I am overwhelmed with applications from every part of the country—my desire to be every where, and to be doing every thing required for the advancement of the cause, is consuming my heart like a burning flame.—Oh! that the Clinton Institute had been started ten years ago! in that case we should now be enabled to avail ourselves of the very great advantages which the present times afford for advancing the interests of truth.

I purposed when I came to this city, to make a visit to Philomath, in Indiana, but it is dis-

tant some fifty or sixty miles, I am informed, and considerably off the stage route; I cannot, therefore, consent to the sacrifice of time which such a visit would cost, although extremely desirous to see the state of things there.

I will positively be in Cleaveland on the last Sabbath in April, and the two preceding evenings. The next week I will go to Buffalo, and will lecture in that vicinity, (not in the city itself, for my object is to supply destitute places,) on the first Sabbath in May, wherever Br. Tomlinson will please to appoint. From which place to my home, as Br. Alfred Peck is acquainted with the best route, and with me, I will be governed by such arrangements as he will be so good as to make, but he must allow me a little leisure to see the Niagara Falls.—Something about the affairs of this city in my next. Affectionately. GEORGE ROGERS.

Cincinnati, March 23, 1835.

Magazine and Advocate.

THINK OF IT!

If people only realized the fact, that the Gospels are a history of the establishment of the Christian dispensation, and that the language which they now apply to a future state of existence, has reference only to circumstances which were attendant upon the building up of that dispensation, they would understand Scripture in a very different manner from what they do. For instance; they would perceive that the 23d chapter of Matthew referred wholly to the Pharisees, whom Christ rebuked for their conduct—that the 24th and 25th chapters speak of the destruction of Jerusalem, of the sign which would precede it, and of the punishment of the Jews. It would be no source of trouble to them, that Jesus said, "these shall go away into everlasting punishment, but the righteous into life eternal," for they would clearly see, that this language refers to the same event spoken of in John v, 28, 29, there called a resurrection of some to life and some to damnation. The Jews were in graves of darkness, for so blind were they to their condition, by the traditions of the elders and a love for the Mosaic law, that they remained morally dead, until destruction came upon them, when they awoke to their sinfulness and experienced all the horrors of damnation, or condemnation for crucifying the Messiah. On the contrary, those who had formerly been dead in trespasses and sins, by belief in Christ came forth to a knowledge of the truth, and hence, passed from moral death into spiritual life.

So in the case of the language of Christ in Matt. xxv, 46: Those who went into life eternal, were saved from error and vice, and enjoyed a knowledge of the true God and of the Son whom he sent to die for sinners: John xvii, 3. The "everlasting punishment" denotes the great length of time, which the Jews were to be cast off, which at this time, amounts to about 1770 years, almost 400 years longer than their "everlasting priesthood" was established. Language as strong as our Saviour spake, was used by the prophets to denote temporal calamities. In reference to the 70 years captivity, which the Jews endured in Babylon, Jeremiah used the following language: "Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence, and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." Jer. xxiii, 39, 40.

If then, the prophet used the phrase "everlasting reproach" and "perpetual shame," to denote 70 years captivity only, why not the Saviour use the phrase "everlasting punishment" in regard to the destruction of the Jews as a nation, when that destruction has endured more than 25 times 70 years? Think of it!

Herald of Truth.

**THE GOODNESS OF GOD,
As displayed in the Vegetable Creation.**
(From Turner's Sacred History of the World)

It is of peculiar importance to our reasoned comfort—to that happiness which we derive from our intellectual convictions—that we possess, in the beauties and blessings of the vegetable creation, such universal and exuberant witnesses to us of the benignity and philanthropy of the Divine Creator. They not merely reveal his general goodness, but a real love and sympathy towards mankind—a personal kindness to us, intending to be so and acting as such, merely to please us. The flowers, fruits, and foliage, the forms, qualities, and motions of nature's verdant kingdom, in all their luxuriant diversities, have been purposely made what they are, purely to give us the pleasure they excite and the benefits they convey; for if our mere subsistence had been alone his object, we see that grass, hay, straw, acorns, and sawdust would have answered that purpose. What the savage lives upon in full strength and activity every child of man could subsist on; and be as happy as all the animated tribes appear to be. But he has not so dealt with us. We never act towards each other, in our kindest moments, with that inventive, foreseeing, and persevering benevolence which has been exerted by our Maker in the formation of his vegetable system; and this benefaction is still in all regions reproduced at every vernal and autumnal season. But not one single plant or flower could have existed, unless its qualities and products had been specially designed and resolved upon beforehand, and the needful consideration exerted, as to what variation of means and organization would occasion the specific result. Every flower we handle is an evidence to us of this particular antecedent deliberation, and therefore of the kindness to mankind which suggested it. Without the generous intention to give us pleasure, abstracted from all benefit to himself; and without the special resolution to vary and multiply it; and without the actual exertion of lavish imagination to devise the distinct form and nature; and without the previous combination and perception of the means that must be employed to bring it into being, with all its properties and effects; not a single flower, not one plant or tree, could have existed. And yet they have all been created with such an exuberance, that not only every peopled country swarms with its own beauties and benefits of this description, but heaths, and deserts, and uninhabited islands, and mountains scarcely accessible, have been made to have their peculiar and interesting vegetation, though not immediately used by man; as if it had been foreseen that no place would be so forlorn or repulsive, but that the curiosity, or occupations, or vicissitudes of society would be at all times urging some individuals to explore it. When they do so, they see the new indications of their Creator's existence and providing care; and often transplant to their own homes and countries whatever they find useful or admire. We know that this has been done. Travellers have at various times pervaded such localities; and botanical students have been, and are, searching the farthest recesses and deepest solitudes of the world, to discover and make known to their contemporaries the yet unseen treasures of this department of the Divine creation. Even the bleakest and most barren extremities of earthly soil, where frost, and snow, and desolation seem to have fixed their stern dominion, have been visited, and their plants examined. Linnæus found the provident liberalities in the home of ice and snow; and some of our best virtues are there the companions of what we should call extreme poverty, but which they find full of comfort. Nor can the philanthropy of this unexhausted beneficence be either doubted or denied. It is most special love to man—for

brutes have not his enjoyment from it. The bird, and the insect, and the quadruped give us no perceptible indication that they are sensible of the beauties which delight our eyesight, and which charm us by their fragrance. Unless, then, our world be inhabited by an invisible race of beings,—fairies, genii, sylphs, or spirits—there are no intelligent beings but ourselves, to feel, to value, and to be regaled with the loveliness of vegetable nature. It has therefore been made specially, purposely, and exclusively for us; and in this view it is an unceasing testimony that the grandest and mightiest of all beings is the greatest and kindest Philanthropist that exists, and has been studiously careful to exhibit to us that he is so.

And what an exhilarating consolation is this! For who is this Being, that so condescends—who thus reveals himself to us with features, and feelings and qualities so gracious and so amiable?—nothing less than uncontrollable and irresistible Omnipotence! Nothing could be more terrible—nothing more dreadful to us, and to all sentient nature, than a being of his absolute, unlimited, and almighty potentiality, if he were not as good and gracious as he is infinitely powerful. Nor would even general or abstract goodness avail us. Each human individual is so petty an object, compared with such stupendous majesty, that it cannot but be, at all times, a subject of infinite importance, whether the Lord of such multitudes of beings will be—is—or means to be—benign and kind to us. He answers this awful question to us all by his vegetable creations. Would a tyrant have produced them? Could they have arisen if he had been indifferent towards us? if we had not been the objects of his kindest forethought and most elaborate care? No—his benevolent philanthropy comes to us with an expressive voice, and in a personal visitation, in every sweet flower and pleasing foliage around us—in every fruit and food that delight our taste or refresh our bodily necessities. They are manifestly intended to have this effect, or they would not have been thus created. It is us whom they benefit,—not their Great Provider; and the special means that must have been originally put in action and kept in efficacious energy for the unceasing perpetuation of their races, and for their continued revival to us, are equal assurances to us that the same feelings which prompted their first fabrication are still predominating in the Divine mind, and will be there abiding and influencing it towards us, as long as the floral gems and treasures of our gardens, our fields, or our forests reappear with every spring and summer. These not only please; they also enrich us with the marvellous affluence which they are every where creating—although of this astonishing annual addition to human wealth and property we are generally very thoughtless and insensible.

NATURE.

Whom nature's works can charm, with God himself
Holds converse." *Alenside.*

Who speaks against the teachings of nature, or the religion she inspires? Let him beware—for he virtually "replieth against God." Who so indifferent, that he cannot or will not learn from the wonders of the universe around him! Let him reflect—for his dullness is but a sorry compliment to his intellectual nature.

It is passing strange that men are not more inclined to "look from nature up to nature's God." But the reason may be attributed in a great measure to the partial and contracted views too often given of his character. We venture to affirm that no good, consistent naturalist can be at the same time a partialist. Nature will teach him better. The Sun, dispensing his genial light and heat on all, the rains that fall from the clouds, the gentle dews that water the earth will teach him a lesson too plain not to be un-

derstood, that "the Lord is good unto all, and his tender mercies are over all his works." And if he then looks into the gospel revelation he will find the truth abundantly verified, that

"The rains and dews in all their store,
Drenching the pastures o'er and o'er—
Are not so copious as the grace
Which sanctifies and saves our race."

Nature—thou art a teacher of good things to him who will humbly learn of thee! The book is ever open, and here as well as in revelation, "he who runs may read." Let man study nature in all her countless beauties, and the more he studies, the more will his faculties expand.—He may scale the mountain, look into the volcano, dive into the ocean, beholding its secret wonders, listening to its roar, and wondering at the fullness thereof; yea, he may perforate the earth in search of hidden mysteries, wing his flight to the skies, encircle the globe, explore sea and land, contemplate the distant, examine the minute, comprehend the great, and ascend to the sublime. In all these—in every place he shall behold the works of Him who "spake and it was done, who commanded, and it stood fast."

It is a truth which cannot be questioned, that those men of genius who have looked most profoundly into the laws of nature, have almost invariably been men deeply religious. The learned Pascal, after acquainting himself with nearly all the human sciences, considered all knowledge comparatively valueless in view of those higher thoughts which he directed towards the great source of all. What but the science of worlds elevated the mind of Newton to the contemplation of a God? What but the attraction of universal love raised the spirit of Fenelon to the great Fountain of everlasting love? What but the study of the people in sounding the human heart, and contemplating upon death, exalted the spirit of Bossuet to the source of all power? All these great minds, and many more, have agreed in proclaiming that the only worthy object of man's transient mission upon the earth, is to know God in his works, and to study them with gratitude, humility, and love. Why then shall man close his intellectual eye to the glories of the universe around him? How ungrateful! When he only is gifted with the power of an understanding praise! "The sun," as a beautiful writer observes, "notwithstanding its splendor, has no voice to praise. The stars utter no sound in their everlasting courses. The roaring of tempests, and the bursting of surges on the shore of the sea, are expressions of power without intelligence. The animals that hymn the return of light, the waters swelling from the mountain sides and winding through their green forests and vales, listen not to the birds that sing among the branches, admire not the flowers that expand upon their borders. In their fall they raise no voice, articulate with love and pious confidence. Man alone animates a nature, which, without him, would have been mute in aspirations of gratitude and praise."

Let man then behold the workmanship of his Creator—let him wonder, praise and adore. He will then be happy. He will learn more from this than from the contradictory creeds and narrow-formed systems of men. Let him take for his creed, the Bible—the revelation of God to sinful man. He will find in it harmony with nature, its strings all tuned, and its music in unison with "the music of the spheres," and the songs of angels, in their adoration before the throne of the Eternal!—*N. H. Star and Universalist.*

If those alone who 'sowed the wind, reaped the whirlwind,' it would be well. But the mischief is, that the blindness of bigotry, the madness of ambition, and the miscalculation of diplomacy, seek their victims principally among the innocent and unoffending.

MESSENGER & UNIVERSALIST.

SATURDAY, APRIL 25, 1835.

UNION ASSOCIATION.

The Union Association of Universalists will meet in Reamstown, Lancaster county, Pa. on Saturday morning, the 16th day of May, and adjourn on Sunday evening, the 17th. Ministering and lay brethren are affectionately invited to attend.

JOHN K. WRIGHT, *Standing Clerk.*

PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists will meet in Pottsville, Schuylkill county, on Wednesday morning the 13th day of May, and continue in session two days.

JOSEPH MYERS, *Standing Clerk.*

NEW SUBSCRIBERS.

The present No. of the Messenger closes the first half year of the 4th volume. The next No. will be found a convenient starting place for those who may now wish to subscribe. We would not always be importuning friends for their aid, yet still we feel it necessary to say that the paper really needs a greater patronage than it has yet received. May we not, therefore, ask the exertion of those interested in its prosperity in extending its circulation at this time? If only one out of three of our present subscribers give us each another one, it will make a respectable addition to our list on the last half volume.

We can still furnish the back Nos. of the present vol. to those who may wish them, as also the 1st, 2d, and 3d vols. bound or unbound. Those unbound can be sent by Mail to any place in the country for 78 cts. postage—to any place within the states of New-York and Pennsylvania, for 52 cts. and to any place out of those states, within 100 miles, for 52 cts. The first vol. we will furnish in sheets at \$1, in consequence of having an extra supply. The other two we charge the subscription price, having but few. We shall be happy to receive orders for them as long as they last.

LETTER TO MR. SLOCUM.

DEAR SIR—I am informed that it is very currently reported in the vicinity of your Church, that in the recent Lectures held by yourself and Mr. Sawyer in the Orchard-street Church, you perfectly convinced the latter of the error of his views, and satisfied him of the truth of endless misery. And I am further informed that these reports, in some degree at least, have had their origin with yourself.

Situated as I am in the denomination of Universalists, I cannot but feel a great degree of interest in reports of this nature, considered merely in reference to their bearing on the cause which it is my happiness to advocate. But aside from this, there are other and weighty considerations. Mr. Sawyer is associated with me in the editorial department of this paper. I am also a constant attendant on his ministry, and as I have for many years been constrained to look upon hypocrisy on the subject of Religion as the most exceptionable of all conduct, it is vitally important to me, (I feel it so, at least,) to know whether I am associated with a hypocrite in the labors bestowed on these columns, or whether, on the Sabbath of rest, that season above all others when the heart of a Minister should be laid open freely and fully to his hearers, as well as his Maker, I am listening to one wholly unworthy a moment's confidence—who can publicly and zealously advocate the final ingathering of all the erring sons and daughters of humanity, and their restoration to purity and happiness, while at the same time he is privately acknowledging his convictions of the direct opposite of this—that a vast number of these unfortunates must without remedy wander in the by-paths of sin and iniquity, throughout the wasteless ages of eternity!—I feel it important, I repeat, to know whether I am so nearly connected with an individual of this character.

Will you, therefore, sir, have the goodness to inform me whether you have recently asserted, that in the Lectures at the Orchard-street Church, you brought forward fourteen distinct and positive proofs of endless misery, and that Mr. Sawyer had acknowledged to you that they were such?

I adopt this method of communication, because such representations are public, and I feel that the investigation should be public, also. If they are incorrect it is due you that they should be publicly exposed—if they are true, and Mr. Sawyer has made such private acknowledgements to you, I need hardly say that such concessions should be as publicly known. You will oblige me by an early reply.

Respectfully, &c. P. PRICE.

GENERAL CONVENTION.

Some weeks since Br. Thomas proposed to the brethren, that the next session of this body be continued six or seven days instead of two only as heretofore. The following reasons were assigned for the alteration. "1st, The ensuing session will be the *Fiftieth Anniversary* of the organization of the Convention. It will be a *JUBILEE*—a season of special rejoicing. 2d. It is probable a greater number of ministers will be present on that occasion than have ever been assembled—and it seems impossible that a general acquaintance could be formed during a session of two days. 3d. The *Universalist Historical Society* will have much business to transact—and this in addition to the ordinary attentions of the Council, will occupy considerable time."

When this proposition was first suggested, it impressed us very favorably. But maturer reflection has led us to doubt both its necessity and expediency. If the session be protracted four or five days beyond the usual time, it will of course detain the ministers who attend it from their societies one Sabbath. This will consequently be a loss either to them or their societies. Our ministers generally could but ill bear the loss even of one day. And whether their societies would be as generous as Br. Thomas imagines is quite problematical. Generally speaking I believe they find it as much as they can well do to pay for the preaching which they actually have. Should the session be continued only two days the great majority of ministers who should attend would be able to leave home on Monday and return on Saturday, thus losing no time. The inconvenience, we think, would be quite as seriously felt by our lay delegates, as by the ministers. To such men as should compose the lay delegation in that body, the loss of eight or ten days together with the expenses necessarily incurred during such a time, would I fear be a sacrifice that few would be willing to make. But even granting that both ministers and delegates could, and would spend the proposed period, it is still a question whether our friends at Hartford would find it convenient, to have the session thus protracted.—But they will necessarily feel a delicacy in opposing the proposition before us, even if it should not meet their approbation. These several considerations lead me to think that the proposed measure is not expedient.

Quite as little do I think it necessary. I am aware that there is much business to be transacted at the next session of the Convention, but I believe with a proper economy of time, it may all be accomplished with ease.

Heretofore our Conventions have been held, it would seem, rather for the purpose of preaching, and listening to, some half a dozen sermons, than of doing business: that is, the public services have never, to my knowledge, been omitted for the transaction of business, however important and pressing it might be. The Convention would meet in the morning, say nominally at 8 o'clock, but really at half past 8 or 9. At a fraction past 10 it would adjourn to attend the public services. Only about an hour could therefore be devoted to business. This apology for doing business has been repeated in the afternoon, and sometimes attempted in the evening, but usually with indifferent success. Every one who has attended its sessions knows how little the Convention is able to accomplish. There is no time for deliberate discussion on matters of importance.

Now it appears to me, that the business of the General Convention, and preaching to the people who may assemble on the occasion of its meeting, are two distinct and widely different affairs. They have no connexion whatever, and the latter should never be permitted to interfere with the former. The Convention as such has but one discourse, which it presupposes will be adapted to the occasion and should therefore open the session. After that I conceive the members of the Convention have nothing farther to do in attending the public exercises of the sanctuary. Their business is in the Council room. If the people wish two or three or any number of sermons daily they certainly should be indulged. Let them select their speakers, and manage that part in their own way. The Convention should have nothing to do with it. Its chief object as expressed in its Constitution, is "to subserve the great interests of the cause of Gospel truth at large." Whether this object is attained in a very eminent degree by the Delegates to the Convention listening to half a dozen sermons, I leave for the public to determine.

In these remarks I would not be thought to reflect on the wisdom discovered in the proceedings of our Associations and other small bodies, the business of which may be trans-

acted in the space of a very few hours. Nor do I take it upon myself to say that the policy of the General Convention has *hitherto* been bad. But what might have been adapted to our infant state is not necessarily applicable to us at the present time. We are no longer the least among the princes of Juda. The period has arrived when our interests require a different policy, and when our resources enable us to take more systematic measures for the advancement of the cause of truth.

I would therefore suggest for the consideration of the Brethren, the propriety of devoting the next, and all subsequent sessions of the General Convention, to exclusive attention to the business coming before that body, so far as necessity shall require. The business of the *Universalist Historical Society*, must be transacted without interfering with the proceedings of the Convention.

Should this plan be adopted, two days, uninterrupted by public services, would enable the Convention and Historical Society to do more business, than on the usual method of proceeding, could be accomplished in a whole week. At the same time, this method will not at all interfere with the usual number of public services. They may be held and attended by all who choose, the Delegates of the Convention alone excepted. They should feel that they meet for higher purposes, than merely gratifying themselves with hearing a few sermons. S.

TURNER'S SACRED HISTORY.

Our attention has recently been called to Turner's Sacred History of the world. This work forms the 32d No. of Harper's Family Library. We have not been able to examine it in course, but have availed ourselves of an opportunity to look over several pencilled passages, by a friend. In these we have found much to interest, and from them we confidently judge that there is much in the volume to instruct. The author we believe is orthodox, but he nevertheless presents, in some parts of his work, (on the principles and properties of the organization and system of the vegetable creation,) some very good Universalism. Indeed, it could not well be otherwise, without doing violence to the subject. Whoever will look abroad upon the works of nature with an unprejudiced eye, cannot but discern the goodness of God in all their multiplied parts—see the kind and provident care of our heavenly Father written out on every field and flower. We cannot better express the idea, than in the author's own language, on this particular point. "The vegetable kingdom expands every where before us an immense portraiture of the Divine Mind, in its contriving skill, profuse imagination, conceiving genius, and exquisite taste; as well as its interesting qualities of the most gracious benignity and the most benevolent munificence. The various flowers we behold awaken these sentiments within us, and compel our reason to make these preceptions and this inference. They are the annual heralds and ever returning pledges to us of his continuing beneficence, of his desire to please and to benefit us, and therefore of his parental and intellectual amabilities. They come to us, together with the attendant seasons that nurse and evolve them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on. The thunder, the pestilence, and the tempest awe and humble us into dismaying recollections of his tremendous omnipotence and possible visitations, and of our total inability to resist or avert them; but the beauty and benefactions of his vegetable creations—the flowers and the fruits more especially—remind and assure us of his unforgetting care, of his condescending sympathy, of his paternal attentions, and of the same affectionate benignity still actuating his mind, which must have influenced it to design and execute such lovely and benevolent productions that display the minutest thought, most elaborate compositions, and so much personal kindness."

A few pages subsequently the author again remarks, that "The vegetable kingdom, in its varied flowers, foliage, stems, and graceful and delicate expansions; in its playful branches and gentle movements; and in its multiplied fruits and useful products of numerous sorts and of universal application, display a peculiar goodness, liberality, and kindness in the Divine mind towards his human race—a desire to please, to interest and to amuse us with the most innocent, continual, accessible, and gratifying enjoyments."

A lengthy extract from this work, on the same subject, will be found on our fourth page. We ask for it an attentive perusal. It has occurred to us as a matter worthy of the deep consideration of mankind, whether a being who is thus provident of his intellectual creation, through the brief

period of time, can possibly become so changed as to inflict upon them the most refined and excruciating tortures through the countless ages of eternity? We look upon such a result as utterly impossible, in the nature of things, and we should much rejoice, would those who so pertinaciously limit the Holy One of Israel, go out from their prejudices, and calmly view the beauties and pleasures of the Vegetable Creation, and ask themselves the questions of our author, "Would a tyrant have produced them?" Could they have arisen, if we had not been the objects of the kindest care and forethought of our heavenly Father? Sure we are, that they would return from every such meditation with improved feelings, and a less disposition to dress up the Deity in vindictive frowns.

The volume from which we extract was published in 1832. A second volume, continuing the subject, has just issued from the Press of the Harpers. P.

LETTER FROM BR. MOORE.

Our readers will be gratified in the information communicated in the following letter from Br. Moore. Connecticut is truly "undergoing a regeneration." From almost every section of it there is cheering information. Heaven prosper the work.

We assure Br. M. that we "can believe" almost any thing of his Baptist preacher, for we suppose it is the same individual alluded to in another article in this paper. He who can sport upon the misery of others will very likely be insensible to every thing like gratitude.

Br. PRICE—With us, the signs of the times seem to warrant the conclusion, that *Connecticut is undergoing a regeneration*. The good work is not progressing with *unusual* rapidity; but it goes on *steadily* and perhaps fast enough. The Gospel Sun has arisen upon us; and the errors of creed-makers are gradually receding before this light divine. And you know there is a power in the simple doctrine of Jesus that no human creed can withstand. Wherever it goes it prostrates all the *Platforms* and *Confessions of Faith* which the sage doctors of the church have established—delivers men from the thralldom of tormenting fears, and inducts them into the enjoyment of moral freedom and rational happiness! And where the *Truth of God* has obtained a permanent footing in the mind of man, the advocates of human creeds can no more establish their doctrines than they can rebuild the Tower of Babel!

It is now just five months and a half since I removed to this place. During this time I have preached about one hundred sermons, mostly to large audiences. You are aware of the fact that I preach stately in Westerly, R. I., and in Norwich and New-London, Ct.

In Westerly, avowed Universalists are not numerous; but they are "strong in the faith, giving glory to God." There is no regularly organized Society of believers in "*the common salvation*," in this place. The village in which we hold our meetings is quite small, and the state of society is far from being desirable. The inhabitants are divided not only in *sentiment*, but also in *feeling*. This unhappy state of things has been caused by the untiring efforts of different sects to gain the ascendancy there. The Episcopalians, in particular, have exerted themselves to the utmost, to obtain the control of the public Meeting-House, to which belongs a fund of *several thousand dollars*. But I believe they have *failed*; and I am sure their procedure relative to the house, together with their *protracted meeting and mock day of judgement*, will neither advance the cause of "pure and undetified religion," nor exalt the dignity of their church!

The last time I preached in Westerly, Rev. Mr. B. (a Baptist preacher,) was there on a visit. We had the undoubted right to the Meeting-House on that day. But inasmuch as Mr. B. had come a considerable distance, we thought it would be an act of courtesy to relinquish our claim, at least for the morning and afternoon, and allow him to occupy the house; and accordingly we did so, and he used it.—

Now under these circumstances will you believe me when I say, that notwithstanding we thus liberally gave up the house, he, the said Mr. B. (who one might suppose had lived long enough to know better,) was actually so destitute of common politeness, as to call us "*fools*," and our doctrine "*profound nonsense*." Such were his arguments. I have yet to learn that *abuse* in requital for *kindness* is in strict accordance with the spirit of Christ. Our friends in this place, however, are "in nothing terrified by the adversary." They neither doubt nor fear. Being established in "the faith once delivered to the saints," they can neither be frightened nor wheedled away from the Truth. Their prospects are encouraging, and may the Lord prosper them.

In Norwich our Society flourishes, and we are doing well. Heretofore Universalism has been "sleeping in the dust of the earth," in this place. The public advocates of the sentiment, in general, have been unworthy men, not qualified either to lead the services of the sanctuary, or to "feed the people with knowledge and understanding." I trust that our denomination, after suffering awhile longer, will see the necessity of excluding from the connexion every *immoral* preacher. There will be but few to raise a noise about *ecclesiastical domination, gag-laws, &c.*; and even they, I am persuaded, will soon understand this matter.

The Norwich Society has recently received a large accession of members. The Meeting-House has been repaired internally; and I expect the outside will soon meet with the same treatment. Our meetings are always well attended, and sometimes even crowded to excess. The Lord has blessed us. And I confidently hope that our brethren here will not "draw back unto perdition."

In New-London the Lord has prospered us; and our prospects for the future are highly auspicious. Until very recently there has been nothing more than the name of a Universalist Society in this place. We have now a Society properly organized, and in a flourishing condition. The Society at present consists of about sixty members, and its officers are, a Moderator, Clerk, five Trustees, a Treasurer and Collector. We hold our public meetings in the Court House, but expect to have, by the coming autumn, a Temple of praise of our own, in which to worship "the Father of spirits," "who is the Saviour of all men." The Society has resolved to raise a fund of *six thousand dollars*, to be appropriated to the procuration of a lot and the erection of a Church. The whole plan has been devised with much care and wisdom. The subscription papers have been drawn up, and are now in circulation. And we have abundant reason to believe that the good work will go on prosperously. The Lord speed it.

Our brethren here are united and zealous.—They "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." And we should be "fearful and unbelieving," were we to doubt that liberal Christianity will here triumph; and that light, liberty and happiness will be the legitimate and inevitable consequences.

In addition to laboring steadily at the three above named places, I frequently deliver evening lectures in the surrounding villages. Calls for preaching come pouring in from every quarter; and the people seem ready to receive the word of life. Good news salutes our ears from almost every part of this state. More laborers "in the word and doctrine" are needed here; and we most fervently "pray the Lord of the harvest, that he will send forth more laborers into his harvest," and crown with abundant success every laudable endeavor to extend in the earth the knowledge of truth.

Yours, in affection, ASHER MOORE.

"WITHOUT NATURAL AFFECTION."

Such is the very appropriate caption to the following article which we copy from the Religious Inquirer and Gospel Anchor of the 4th inst. Mr. Ruggles, to whom allusion is made in the paragraph from the Christian Secretary, (a Baptist paper,) was an estimable man, a member of the Universalist society in Hartford. The accident occurred Wednesday, March 25th, and he "lingered," says the obituary notice, "in great agony till Friday evening 27th, when he was released from all his earthly pangs by death. Through all the sufferings of his last moments he repined not; but assured his friends that his faith was unshaken, and that its consoling power supported him amid his agonies." Truly, as Br. Williams intimates, an individual who could in view of all the circumstances write as did the Baptist editor, must be ripe for the enjoyment of a heaven whose happiness is based upon the miseries of the damned! And for his coarse and unfeeling levity he is a most proper yoke-fellow for Elder Knapp! P.

The following paragraph, which we cut from the last No. of the Christian Secretary, contains some remarks in relation to the unfortunate and fatal accident that recently occurred in this city (Hartford) which for inhumanity and a reckless disregard of the feelings of a bereaved family we have seldom seen equalled.

"An alarm of fire was given on Wednesday evening last. It was occasioned by an explosion in the Rocket manufactory of Mr. N. Ruggles. This establishment is in the heart of the city, near the State house square; and is presumed to be permitted by law, and conducted by the proprietor, as a special preservative of the city from fire. It is said the manufacturer was fined on the spot to the value of his clothing, a part of his skin, and the suffering of great bodily pain, besides the loss of windows, and many finished and unfinished rockets, which disposed of themselves according to their own time and pleasure. We regret to add, that Mr. R. is seriously indisposed from the wounds and burns received by the explosion."

We can hardly persuade ourselves that this is the language of Mr. Bolles, the Editor of the Secretary, and a professed preacher of the gospel. We had formed a better opinion of the man than to suppose he could thus wantonly turn a scene of suffering and death in its most aggravated form, into ridicule and jest. Had he been present himself to witness the scene of suffering—had he watched, as we did, at the bed side of the sick and dying man, and beheld him waste away in the most excruciating pain, borne, indeed, with a resignation worthy of the devoted christian, but not the less intense on that account—had he seen the anguish of an affectionate wife, deep and silent while her heart clung to hope, even till the breath of life was gone, and then bursting forth with an almost maniac wildness—had he beheld the distress and listened to the cries and entreaties of two young and affectionate daughters, who, young as they were and deep as was their affliction, yet had strength of mind sufficient to entreat their mother to be composed and bear her misfortune as a dispensation sent from heaven—had he been present to witness this heart rending scene, we do not think he would have been betrayed into the use of such unfeeling language—such cruel sport—as the above, even in reference to his veriest enemy. If he could have witnessed this without a tear, we are sure he must be ripe for the enjoyment of heaven in full view of the inexpressible miseries of an endless hell! But we do not believe he could. We apprehend the paragraph was penned in haste, without due reflection; and in his more sober moments he will regret its appearance.

Br. Russel Stroeter has in Press a new work entitled "Mirror of Calvinistic Fanatical Revivals," being a portraiture of the renowned Burchard, his measures, &c. If the work partakes at all of the energetic character of Dr. S.'s "Latest News from three Worlds," it may be expected to give a powerful reflection—so powerful that Burchard himself should be appalled at his own figure.

CONSOLATIONS OF THE GOSPEL.

We make the following excellent extract from a Funeral Discourse, which appears in the *Inquirer and Anchor*, of the 11th inst., and which was delivered on the occasion of the death of Miss Louisa S. Griswold, by Br. R. O. Williams. We had a column or more, in addition, marked for insertion, but for want of room must be content with what follows. It presents the consolations of the Gospel in a manner no less eloquent than just. It cannot but be read with interest and profit.

The Scriptures reveal a higher and nobler destiny, [than endless misery,] for every rational being. By a declaration of the Son of man, we are assured that "God so loved the world, that he sent his only begotten Son, not to condemn the world, but that the world through him might be saved." And the salvation he came to effect is not confined to a small portion of those who were lost. He "gave himself a ransom for all men to be testified in due time." And by the parable of the one hundred sheep, we are assured that while one lost soul remains, he will continue his efforts, until he has found it, and bro't it home to the fold of God. The time then will come, when death shall be swallowed up in victory, and "the ransomed of the Lord shall return to Zion, with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

It is this bright day of unclouded glory, in a future world that has power to hush the rising tumults of the afflicted soul. It is this that can light up the smile of joy amidst the tears of woe. It is this that comes with the soft and stilly influences of love, and breathes consolation to those who mourn the loss of friends. It is this that draws us nearer to that kind Father, who, in his wisdom, sees fit to take from us those who are near and dear to our hearts. Let this then be the consolation of those who now lament the untimely departure of a beloved daughter, sister, relative and friend. Let them be instructed by the continued kindness of a Father who is in Heaven, that their light afflictions which endure for a moment, will work for them a more exceeding and eternal weight of glory—that though "weeping may endure for the night, yet joy cometh in the morning."

No more shall they behold the face, or enjoy the society of the child they loved, and the friend they esteemed in this vale of tears. No more shall her gay smiles and the beam of intellectual light that sparkled in her eye, delight their ravished hearts. Her sun of life is set, even in the morning of existence. The places she once occupied in the domestic circle, are now left vacant, and, by their tiresome loneliness, they ask, or seem to ask, where is their gifted occupant?—No voice responds, except the hollow moans of the passing winds. Go down to the "city of the dead," and there the new made grave discloses all that remains of a once gifted and virtuous mind—a fair and lovely, but fragile flower. Oh! what joy there is in the reflection that this gloomy scene—

This partial view of human kind
Is surely not the last—

but that it is to be succeeded by a happy meeting and a more glorious day of eternal and unspeakable bliss. Oh let the living be entreated to weep not for the dead; for there is rest for them in Heaven. There no sorrows arise to mar their enjoyment—there no hopes are doomed to disappointment—there no ties of love are broken, and there no shafts of death are hurled. But God is there—and endless day is there—and love, and praise, and joy are there—and ransomed souls are there—and there "the wicked cease from troubling and the weary are at rest." Yea, there the Revelator saw in prospect "every creature"—all rational beings—purged from sin sitting round the throne of God, decked in robes of white, and having palms in their hands. And there, "when time shall be no

longer," the many fountains of affliction that diversify this earthly state, shall be swallowed up in the broad sea of divine love; and all mankind shall be instated in a Father's presence, where there is fullness of joy, and at his right hand, where there are pleasures forever more.—Father of mercies! "how excellent thy loving kindness in all the earth!" how rich the full flowing streams of thy saving grace! Oh! who in the fulness of devout resignation, does not cling to Jehovah, and breathe forth the language, "Though he slay me, yet will I trust in him!" Let me now come, with the balm of consolation, into the hallowed sanctuary of the mourner's heart, and speak of the excellencies of the rest where friends and brethren meet to part no more forever. O, ye sons and daughters of affliction! dwellers in this vale of mingled joy and woe!—let your sorrow be soothed, your grief be assuaged, and your mourning be chastened by these bright hopes of a better world.

Ye good distressed!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view—which only saw
A little part, deemed evil—is no more!
The storms of wintry winds will quickly pass,
And one unbounded spring encircle all.

THE CHURCH.

It somehow happens at the present day, that not a promise can be found in the Bible, but it is met by all the various divisions of Partialism with this sweeping remark. "Ah that is made to the church." A few days since we had occasion in conversation with a clergyman of this stamp, to repeat the language of Paul, "we shall all be changed," in vindication of our views concerning the doctrine of the resurrection. The quotation was no sooner made than our special notice was directed to the word "we." The argument seemed to be this.—The Apostle in addressing himself to his brethren has occasion to use the first person plural.—The noun in place of which the pronoun stands must therefore mean the church at Corinth and no more. It would be very unjust then to extend the Apostle's meaning so far as to embrace the whole world. Reply. If this reasoning be correct by what authority, we ask, is the Apostle's meaning extended so far as to embrace such individuals as believe in the decaying sentiments of Calvinism, who may chance to reside in Vermont (a great distance from the city of Corinth) about eighteen hundred years after this address was made to the christian church? If all the promises belong to the partialist church because they were originally spoken or written to believers in Christ, then for the same reason we suppose they are entitled to all the threatenings likewise. It is sometimes the case that our opposers will make a quotation from the writings of the apostle in proof of the doctrine of endless misery. Now be candid, and give the worldling the same liberty which you have taken yourself. Will he not say, "you need not bring up that text as touching my case. That remark was made to the church. Notice, it is in the apostle's letter to the Romans, the Corinthians or the Hebrews. That threatening belongs to yourself, according to your own showing; for you say, what was said or written to the ancient christian churches is equally addressed to the church members at the present day. All the various epistles of the New-Testament were addressed to some particular churches or individuals, but still there may be promises contained in these addresses in which the whole world were interested. It is a matter beyond dispute in our mind that the pronoun *we*, is sometimes used to represent the world of mankind, e-g. The Apostle says, "As we have borne the image of the earthly." What! were the Corinthian church the only individuals who bore the image of the earthly, or is it every child of Adam? All men most certainly bear the

image of the earthly, therefore ("we"), all men, (not the church only,) will also bear the image of the heavenly.—*Universalist Watchman*.

DUE ACKNOWLEDGEMENT.

We copy the following from the *Christian Pilot* of the 16th inst.

Credit.

"Thou therefore which teachest another, teachest thou not thyself?"

Br. Price insists that Editors of Papers should always give credit for their selections. The rule we think a good one, and more or less important according to circumstances.

In the Chr. Messenger of week before last is an article entitled "Independence of Mind," for which no credit is given; if any be due it belongs down East.

If Br. Rayner will turn to the *Pilot* of March 12, containing the article "Independence of Mind," he will there find a prominent article, (Br. Thomas Letter to Dr. Brownlee,) copied from the Messenger, and continued in two papers, without any allusion to the source from whence it was taken! "Thou, therefore, which" reprovest "another," &c.

Our object is accomplished. We now state for the information of all, that the article, "Independence of Mind," inserted in No. 23, of the Messenger, was copied from the *Christian Pilot*. Will Br. Rayner do as much for us? If so, our account in this particular case, is balanced, though we claim of him some arrearages for the past. P.

MORE PREACHERS.

Br. T. F. King, of Portsmouth, (says the N. Hampshire Universalist,) requests us to give notice that Bro Woodbury M. Fernald, and Timothy J. Tenney, who are pursuing their studies under his direction, have commenced Preaching.

CHESTER, VT.

Br. Darius Forbes, will attend to any business pertaining to the Messenger, in Chester, and vicinity, and receipt for any monies paid over to him, on our account. We thank Br. F. for his kind attentions towards us. His favor, with the enclosure, came safe. The Nos. have been forwarded.

A new Society was organized at Middleville, N. Y. Feb. 10th; one at Ashford, N. Y. on the 10th ult.; one at Gilbertsville, Otsego co, 28th ult. and one recently at Manchester, N. Y.

BR. M. H. SMITH,

Will preach at the Orchard-street Church, on MONDAY EVENING next, 27th inst. services to commence at half past seven o'clock.

Married,

In New-York, April 15th, by Rev. C. F. LeFevre, Mr. CHARLES S. DUBOIS and Miss CATHARINE MYERS.

Died,

In New-York, on the 26th ult., MARY ANN, daughter of Jeremiah Ellis, aged 6 years. Also on the first inst. WILLIAM, infant son of the same, aged 6 months.

Religious Notices.

Brs. Hillyer and Bulkeley will exchange desks on the 4th Sabbath in April, (26th.) Br. H. at Sing Sing and Croton, and Br. B. at North Salem.

Br. Whittaker, of Hudson, will preach at Newark, 4th Sabbath in April, (26th.) to-morrow.

Br. N. Dodge will preach in Peekskill, the first Sabbath in May; in Sing Sing and Croton, the second Sabbath in May, and in Milton the 3d Sabbath in May.

Br. Bulkeley will preach in Newark the first Sabbath in May; in Norwalk, Conn. (Flax Hill,) Saturday evening May 9th; at the School House, near Mr. John Mallory's, on Sunday morning, May 10th, at Saugatuck in the afternoon, and New-Canaan in the evening of the same day; at Newark, Sunday May 17th and Huntington, L. I. Sunday, May 24th.

Br. L. C. Marvin, will preach in Danbury, Conn. 2d and 3d Sabbaths in May.

Br. F. Hitchcock, will preach in Trumbull, Conn. Saturday evening, May 2d; at Stratford, morning and afternoon of Sunday, May 3d, and at Bridgeport in the evening. He will also preach in Moaroe, the 3d Sabbath in May.

ANGEL VOICES.

Mourner, why grieve for thy loved friends,
That they are called away:
Why should'st thou weep that God hath chang'd
Their darkness into day?
They've parted with thee, for a land
More glorious far than this—
The parting may be sad indeed,
The meeting will be bliss.

To die, is but to leave this world
For one more pure and true,
And every light that here goes out,
Is kindled there anew.
Yes, in that world of holiness
Where all is pure and bright,
Thou'lt meet the loved and lost of earth
All robed in living light.

Then weep no more, complain no more
Of deeds that death hath done,
For every time that earth hath lost,
Then Heaven hath gained a son.
Aye, dry thy tears, and bless thy God,
That he hath op'd the way
That leads through death's dark portal, up
To everlasting day.

Trumpet.

MORAL INFLUENCE OF WOMEN.

Who can deny the influence of women? Every thing they approach is embellished with a new charm—the soft light of their looks gives a new life to all that surrounds them. The letters, the arts, are tributary to their taste, to their judgment; we, so proud and haughty when not in their presence, come with humble air and tender our homage at their feet. Where is the man who has not once in his life, like Socrates, sacrificed to the altar of their charms?

The heart of woman is all indulgence and goodness, and if ever jealousy or unkindly feelings find a place there, they should be ascribed to education. It is very rare that we find a really vicious woman.

A father pardons his delinquent son; a mother does more—she consoles him, raises him in his own eyes, gives him his own esteem, without which it is impossible to gain the esteem of others, and renders him the courage to be virtuous, which is more than the half of virtue.—Nothing so gentle as her reproaches! nothing so comforting as her counsels!

A man is abandoned by his friends, fortune betrays him, unhappiness overpowers him; but he has yet remaining a cherished wife; he would fain conceal from her his misfortunes, the result of his own misconduct, but she reads his inmost thoughts; she gently recalls him to himself, softens him, weeps with him, does not ask for vows, but for fortitude, for hope, and gradually the unhappy man, roused from the frightful resignation of suffering alone, hopes and smiles.

Let the young man, wearied with the deceits and the perplexities of life, if his bosom be not yet callous to every sensation, let him go before yielding to his desperate impulses, to see a sister, a mother, or a female friend; on returning, he will breathe more freely, his gloomy forebodings will be dissipated;—he will no longer see objects through the sombre tints of despair—the enchanted prison of hope and happiness will lend him its smiling colors.

The old man, with one foot in the grave which is about to close over him, and forever terminate his regrets, his sufferings and his cares, casts about him a troubled and inquiring glance, but a woman, his daughter—is beside him, her look has met that of the dying man; her sweet voice gives him courage—death comes—and the man dies, but comforted—his last moments are sweetened; a woman has closed his eyes.

Thus, in all periods of life, woman is there like a tutelary genius who watches over him; but in his misfortune, in despair, she is more especially present; in our errors she lends a succoring hand; her affectionate words find an avenue to the heart; and the culprit while he lis-

tens is already a penitent. Near her we are more happy; near her we become more sociable, more gentle,—in short, better. In the agitation of the passions one may mistake the voice of a friend, but that of a woman!—I ask the young and the old! I ask the good hermit himself! He has answered—it is impossible!—*Ladies Companion*.

THOUGHTS.

Suggested by the Death of a Friend.

When those, to whom we are bound by the endearing ties of kindred and affection, are called away by the hand of death, to be with us no more on earth, there is a sweet though pensive pleasure in reviewing the past and interesting scenes connected with their transitory existence in this world. And, as the charm of their society is withdrawn, we love to cherish their virtues and linger upon their memory. And though the heart be pained by the dissolution of our earthly friends, yet there is consolation in the belief that they are transplanted in a nobler and happier state of existence. And however much we may have esteemed their society and friendship, we would not recall them to longer pass through the sorrows and ills incident to this life, while we believe that our loss is their infinite gain. The ways of Providence may often appear to us mysterious, as when our friends are removed from time to eternity in the morning of their existence, when life, health and hope are radiant before them, and they seem to promise an assurance of usefulness to society and a blessing to individuals. But we are consoled in the reflection that every event is ordered by One who is too wise to err, and too good to be unkind. And it is this sweet reflection that speaks peace to our troubled heart, and reconciles us to the departure of our esteemable relative. Yet, as mortals, we cannot but weep at the rending of nature's ties, when the beautiful of earth are called away. And of such was our friend. She was young and lovely in her person, engaging in her manners, and amiable in her disposition, with an intellectual mind early imbued with religion. Her loss must be lamented by her connexions and all who knew her, and deeply so by one to whom she had recently given her hand in an holy alliance, and who, no doubt, was counting on long years of happiness in her society; but the destroyer came, and at the touch of his power vanished all his bright visions of future bliss. For him, O God, we invoke a blessing. May this affliction be sanctified to his infinite good, and may he learn therefrom true wisdom—that every thing here is fading, transitory, dying. And as the poet hath said,

"The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed,
To be repaid anon."

There is nothing of this world which can satisfy the immortal mind. We may grasp at its varied objects with a close embrace, yet are they torn from us one by one, leaving us to mourn over blighted anticipations and ruined hopes. If, then, earth can yield us no durable enjoyment, let us place our affections on something substantial, beyond this precarious and fluctuating scene of existence. The word of Inspiration has been given for our direction, and it is full of happy assurances; and to this we would commend all those for consolation who are bereaved and from whatever cause are called to mourn. It points us to a world where there is neither change nor decay, and where no disappointment nor sorrow can wound our hearts, or tears bedew our cheeks. Happy state! where the ransomed of the Lord will partake of God's unchanging and eternal love. Enraptured thought! that we shall meet in that blissful abode all those who on earth were dear to our hearts, and unite with them in songs of joy in a world of unending glory.—*Christian Intel.*

THE WIFE.

It is not unfrequent that a wife mourns over the alienated affection of her husband, when she has made no effort herself to strengthen and increase his attachment. She thinks because he once loved her he ought always to love her, and she neglects those attentions which first engaged his heart. Many a wife is thus the cause of her own neglect and sorrow. That woman deserves not a husband's generous love who will not greet him with smiles as he returns from the labors of the day; who will not try to chain him to his home by the sweet enchantment of a cheerful heart. There is not one in a thousand so unfeeling as to withstand such an influence and break away from such a home.

'Heaven,' says an elegant writer, 'has imprinted on a mother's face, something beyond this world, something which claims kindred look, the waking, watchful eye, which keeps its fond vigil over the slumbering babe. These are objects which neither the pencil nor the chisel can touch, which poetry fails to exalt, which the most eloquent in vain would eulogize—the heart of man can alone paint the picture.'

Nature has set the mother upon such a pinnacle, that our infant eyes and arms are first uplifted to it—we cling to it in manhood, we almost worship it in old age.'

Universalist Books.

Which may be obtained of A. C. Thomas, 152 Chestnut-street Philadelphia.

- Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.
Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.
Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
Balfour's Examination of Stuart's Exegetical Essays—75 cts.
Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.
Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.
Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.
Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.
Ballou's Notes in illustration of the Parables—75 cts.
Ballou's XXVI Lectures on important doctrines—\$1.
Ballou's XXV Select Sermons on various subjects—\$1.
Ballou's XI Sermons delivered in Philadelphia—37 cts.
Ballou's Examination of the doctrine of future Punishment—50 cts.
Ancient History of Universalism, by H. Ballou 2d.—\$1.
Modern History of Universalism, by T. Whittemore—\$1.
T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.
Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.
Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts.—also an edition at 37 cts.
Winchester's Dialogues on Universal Restoration—65 cts.
R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.
Streeter's News from Three Worlds—25 cts.
Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.
Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
Eternal Hell Torments Overthrown—37 cts.
Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.
David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.
Letters on Revelation between Ballou and Kneeland—50 cts.
Streeter's New Universalist Hymn Book—50 cts.
Discussion at Danvers between Whittemore and Braman—25 cts.
Reply to Hawes' Reasons for not embracing Universalism—15 cts.